# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## Religious.

### MORAL TENDENCY OF METHODISM.*

(Continued from page 73.)

They cannot indeed deny, what is notorious, that the condition of mankind has been meliorated and their morals improved, wherever these causes have operated,† and that particular individuals, with no other assistance than what is afforded by these means, have attained to exemplary virtue; but all these advantages are despised by the Calvinists, as things which are mean and common, and never to be compared with that saving knowledge which is communicated by the preaching of the Calvinistic gospel.

The effect of these sentiments is just what we might expect. They produce a species of superstitious idolatry. The preacher is considered as the only vehicle of divine influence, and is revered as a mediator between God and man. This is a view of the matter to which (as they are not in the habit of attending to it) they may of course object, but it is not less true. What is idolatry but the disposition to attribute to other beings the properties which belong to God alone, and to the authorised agent of his providence, our Lord Jesus Christ? What does it matter whether the object of our adoration be a dead saint, or a living preacher; a figure made of stone, or of flesh and blood? The Papists never were so stupid as to think that their saints and images had an infrinsic power of saving their worshippers. They only looked upon them as the vehicles through which the special influence and grace of God was to be obtained, and in this respect they were placed exactly on a footing with the evangelical preachers, and the honours paid to each are equally derogatory to the mediatorial dignity of Christ.

This devotion to their preachers, and the sacrifices which the people make at their shrines at the expense of domestic and social duties, deserve the severest reprehension; and it is an immoral practice which they cannot deny, as abounding in a far greater degree among them than among any other sect of Christians. In addition to the cases of this kind, I can assert from my own knowledge that the mother of a family will sometimes lock up a number of small children in the house by themselves, and go to hear a sermon; trusting their infants, as they say, to the providence of God, and giving thanks when they return that none of them have fallen into the fire, or otherwise hurt themselves. It is not uncommon for them to be hearing a word of prayer or exhortation at the chapel when they ought to be putting their children to bed, and for servants to stay till midnight at religious meetings.

If a young person or silly female become a convert to an evangelical preacher, the authority of the father and the husband is often superseded by that of the priest, and although the morals of the family to which the converts belong be unexceptionable, yet their minds are poisoned by insinuations that all the rest are children of the devil but themselves, that there is no edification in their conversation, no wisdom in their counsels, compared with those of their new spiritual guides. Filial and conjugal piety, the endearing bonds of domestic union, are thus made to give way to the superior homage claimed by a ghostly director, and discord is sown among those whom the laws of nature and of God had bound together by the tenderest ties.

I would not be understood, however, as accusing the preachers of Methodism indiscriminately with an intention to produce such a debasing superstition; I have heard many of them lament its prevalence, and among the more enlightened part of their people, many are superior to its influence, and patterns of social virtue; but in so far as it can be traced home to the influence of their opinions, and in so far as the vice itself is more frequent among their converts, the doctrines of evangelical preaching must be responsible for the consequences.

A second effect produced by their doctrine concerning divine influence is, that having been accustomed to consider the ordinary duties of life and the ordinary means of moral improvement in a comparatively degrading point of view, the religious principle does not take a deep root in their minds, and in time of trial is very apt to fail. I have already acknowledged that this apostacy of the methodists is in some respects accounted for by a principle common to all religious reformations, but it is considerably increased by their peculiar doctrines. Accordingly you will generally find that serious persons who have received a good moral education, and lived within the influence of decent example and domestic order continue more steady in the path of virtue than those who have received their stock of grace from an evangelical preacher, and who depend upon his ministrations for a continued supply.

* See preliminary remarks on last week's extract from this work.

† The writer is speaking of the influence of education, and the common use of means in preparing men for the divine favour.

The one is like a rivulet fed by a perennial spring, which in its regular and invariable course spreads beauty and fertility around it. The other is a mountain torrent, swelled by the descending rains which foam and rage for a while, till its aerial fountain is dried up, and then its channel and its bank present nothing to our view but the dry and craggy rocks.

A third kind of immorality which is to be found almost exclusively among the Calvinists, takes its rise from the extreme scrupulosity with regard to the motives of their actions, which is imposed upon them by their teachers. Their minds are harassed with perpetual doubts and fears about whether they do their good works from the hope of reward, or whether they will be considered as evidences of a gracious state, and are animated only by gratitude for the finished salvation which our Saviour is supposed to have purchased.

They are like a low bred person invited to an entertainment in the house of a munificent and polite nobleman. He is so impressed with an awful sense of the ceremonious etiquette required at his entry that he stands at the door in great perplexity, which foot he should put foremost into the mansion, how many bows and scrapes are needful, and in what terms he is obliged to express his gratitude. Hence a slavish and awkward temper of mind is considered as a means for attaining an end which it is in fact calculated to destroy. In endeavouring to remove the hope of reward they substitute in its place a principle still more degrading, the fear of offending a hard and ceremonious master.

It is one of those instances of ill directed zeal which overshot their mark. By an excessive and injudicious attempt to enforce the principle of gratitude, they have contrived the most effectual means of extinguishing it.

It is not difficult to discover the cause of this. The real grounds of gratitude towards God, his benign and bountiful character, the proof which he has given us of this by sending his son into the world for our instruction and salvation, and the benevolent plan which he has laid down for himself in the government of mankind are all things too mean and vulgar for their sublime souls. These are things which a reflecting man may learn merely by perusing his bible, and contemplating the works and providence of God, without the help of an evangelical sermon.

A just and impressive conception of the character and providence of God is not indeed to be attained in a moment. It requires a mind trained to the habit of contemplating and approving moral excellence, it requires something of a kindred spirit to enter into the views and feelings of an exalted mind before we can appreciate the value of any noble character, and much more before we can feel that most pure and sublime of all affections, the love of God.

But the Calvinists, ignorant of the true ground of esteem and love, endeavour to reverse the order of nature, and to make the love of God and of Jesus Christ an instantaneous emotion and necessary as a foundation of all virtue, as the first spring of genuine holiness. In order to accomplish this they discard all considerations of the amiableness of the divine character, and the general benevolence of his providence, and rest the divine claim of love upon a capricious favour, supposed to be granted to the individual. It is not the tender mercies of the most high, manifested abundantly to the great family of man, of which I am a member, that according to them ought to awaken the sentiment of grateful love and adoration in my heart; but it is the favour bestowed upon me individually in the supposed forgiveness of my sins. It is a capricious benefit given me upon I know not what grounds, that has no necessary connexion with the character of bounty and benevolence on the part of the donor.

This boasted spring of virtuous action is not a feeling or perception of the moral excellence of the Deity, which would assimilate its admirer into his likeness. It has no reference to any fixed object, on which the mind, by a simple effort of its attention, could rest with pleasure, and become animated with the spirit of piety and virtue. It is a selfish emotion which can only be stirred up by a bribe, and it ebbs and flows according to the waxing and the waning of a fond imagination, which flatters a person that he is the object of a capricious regard.

But this is not all, they are not content with substituting a selfish emotion for generous love, but they ascribe all those fluctuations of their notions and feelings, which are the natural consequences of the darkness and confusion of their own minds, to the direct agency of the Deity, to what they term the shinings and the hidings of God's countenance.

By a similar perversion of reason they describe those admonitions of conscience as suggestions of Satan, which sometimes warn them that there are circumstances in their character not very compatible with high attainments in religion, and in consequence of this opinion they still cling to the notion of their being the distinguished favourites of heaven in spite of all their faults.

A doubt concerning the safety of their own state, is treated as a doubt concerning the being of God, the truth of his providence, or the godness of his character. It is supposed to come from hell, and is chased away as an impudent intruder.

Thus darkness is put for light, and light for darkness, inexpressible confusion is introduced into the mind; and, to crown all, this confusion, these fears and hopes, joys and sorrows, are dignified with the name of christian experience, and considered as true marks of the new birth.

It is melancholy to think what a distorted shape the simple and beautiful religion of Jesus Christ is thus made to assume, and that, instead of improving our nature, it only degrades it, and makes it ridiculous in the eyes of sober men. But still more melancholy sometimes is the fate of the deluded victims themselves; their anxious spirits tossed to and fro between rapture and despair, become wild and incapable of control, and sink at last into that most pitiable of all conditions, a settled madness.

Such are some of the most pernicious consequences arising from the doctrines of Methodism respecting the nature of our capacity and obligation to do good works.

### *The Christian Religion easy to be understood.*

[From Robert Robinson's Discourses.]

When I affirm, the christian religion hath no mysteries *now*, I do not mean to say that the truths and duties of Christianity are not *connected* with other truths and other exercises, which surpass all our comprehension: but I affirm, that the knowledge of the incomprehensible parts, and the belief of what people please to conjecture about them, though they may be parts of our amusement, and perhaps improvement, are yet no parts of that religion which God requires of us under pain of his displeasure. Suppose I were to affirm, there is no secret in mowing grass, and in making, stacking, and using hay: all this would be very true;—and should any one deny this, and question me about the manner in which one little seed produces clover, another trefoil, a third rye-grass, and concerning the manner how all these convey strength and spirit to horses, and milk to cows, and fat to oxen in the winter; I would reply, all this is philosophy; nothing of this is necessary to mowing, and making and using hay. I sanctify this thought by applying it to religion. Every good work produces present pleasure and future reward: to perform the work, and to hope for the reward from the known character of the great Master we serve, is religion, and all before and after is only connected with it.

What part of the christian religion is a mystery? Divide the whole into three natural parts, of plan, progress, and execution: the first was before this world began; the last shall be after this world shall end; the middle part is before us now. There is no secret in either of these parts; but there are incomprehensible mysteries connected with each of them. In regard to the first, it is impossible to be supposed, by a man who knows any thing of God, that the Christian religion came into the world without the Creator's knowing that such an event would take place; and it is impossible for such a man to imagine that, after the present life, there will be no distinction made between the righteous and the wicked. There is no mystery in these general principles; but we may render them extremely perplexed, by rashly agitating questions connected with them. In regard to Christianity in this present life, every thing in it is exceedingly plain. Is the character of Jesus Christ a secret? Did ever any body take him for an idle gentleman, a cruel tyrant, a deceitful tradesman, a man of gross ignorance and turbulent passions? On the contrary, is it not perfectly clear that he was the person foretold by the prophets of his country, who should come, himself perfectly wise and good, to instruct mankind in the knowledge and worship of God? Is the character of the scripture a secret? Is it not perfectly clear, that it is a wise and good book, full of information on all the subjects that concern religion and morality? Is it a secret that we are mortal and must die, or that we are depraved, and apt to live in the omission of duty and the practice of sin, or that a life of sin is connected with a course of misery, for pursuing which we deserve blame Is it a secret whether God takes notice of the actions of men, or whether he will forgive a penitent, and punish the impenitent? In a word, is the character of God a secret in the Christian religion; and is it a mystery whether he be an object worthy of our adoration and imitation? Were I obliged to give a short account of the christian religion, I would not say it is a revelation of the decrees of God, or a revelation of the resurrection of the dead, or a revelation of the mercy of God to a repenting sinner through the merit of Jesus Christ: for though each of these be true, yet all these are only *parts of his ways;* but I would call Christianity a revelation, or a making known of the true and real character of God; and I would affirm of the whole, and of each component part, that it was so made known as to be free from all mystery in regard to the truth of the facts, and yet so connected as to contain mysteries beyond the comprehension of finite minds. I would affirm further, that our religion is confined to the belief and practice of only what is revealed, and that every thing untold is a matter of conjecture, and no part of piety toward God, and benevolence to mankind.

Take heart, then, my good brethren; you may understand, practice, and enjoy all this rich gift of God to man, just as you enjoy the light of the day, and refreshment by rest at night.—Let no one say, I was born in poverty, I have had no learning, I have no friends, my days are spent in labour, and I have no prospect except that of drawing my last breath where I drew my first. All this may be true; but all this will not prevent your knowing, and practising, and enjoying, the christian religion, the founder of which had not what the birds of the air have, where to lay his head.

When I say all may understand it, I mean if their own depravity does not prevent it. Plainly, you cannot know it if you do not attend to it; nor can you know it, though you do attend, if you do not attend to Christianity itself, and not to something else put instead of it. Let me explain myself.

One says, I cannot understand the nature and force of religion; and pray, is there any thing wonderful in your ignorance? Consider, you never read the Scriptures; you never ask any body to read them to you; you hate and persecute good men; you seldom enter a place of worship; you keep wicked company like yourself; you are often seen in the practice of enormous crimes. Are you the man to complain I cannot understand religion? It would be a mystery, indeed, if a man who never turned his attention to a subject, should know any thing certain about it. We have no such mystery in all the christian religion. Christians do not live like you.

Another says, I am a very sober man. I go constantly to a place of worship, and I cannot comprehend the christian religion. All this is very true; you are a sober, decent character, and regular in your attendance on public worship; but recollect, I am speaking not of your body, but of your mind. Now, it is a fact, abroad or at home, in the church or in the barn, your attention is always taken up with other things, and so taken up as to leave no room for the things which belong to your everlasting peace. Sometimes your corn, sometimes your cattle, and sometimes your rent and servants' wages; but at all times to live in this present world, engrosses all your attention.—You resemble yon child fast asleep, without knowing it, in the arms of a parent. God besets you behind and before, and lays his hand upon you. It is he that watereth the ridges of your corn, and settleth the furrows thereof;—he maketh the earth soft with showers; he clothes thy pastures with flocks, and crowns the year with his goodness. It is he that giveth thee power to get wealth, and multiplieth thy herds and thy flocks, and thy silver and thy gold, and all that thou hast. And thou, inattentive man! you cannot comprehend that you are under any obligation to know and do the will of this generous benefactor. What does Christianity require of you but to love and serve this God? If you do not serve him, it is because you do not love him; if you do not love him, it is not because you do not know him; and if you do not know him, it is not for want of evidence, but attention.

### *THE HOUSE OF GOD.*

Perhaps there is no period in our lives better calculated to turn the soul within itself, to awaken every emotion of gratitude, of piety, and humility, than that which brings us to the house of God. At home or abroad, in business or at leisure, there are but few among us who indulge in constant and serious meditation on the measure of our existence, or on the active duties we owe to God. The vocations in which the great family of mankind are variously engaged, their worldly pursuits, added to the ingratitude of the best of us, serve as the means of emerging, for a time, in temporal and spiritual concerns.

But when congregated in the temple of the most high, when kneeling to implore the protection of Him first, Him last, and without end, the mind is susceptible of feelings and reflections alike awful and sublime. Here no malicious motives obtrude upon the heart, and no unforgiving spirits indulge in rancour or revenge, no private animosities arrest the prayers of the meek and lowly. All worldly pleasures vanish for a time, while the devotee lifts his hands in token of submission, craving the attributes of God from the great tribunal above.

*Southern Pat.*

A poor Cornish-man, John Nile by name, had been what is called under conviction twelve months—in a deplorable state, walking disconsolate, while his brethren were enjoying their justification. One night, going into his fields, he detected one of his neighbours in the act of stealing his turnips, and brought the culprit quietly into the house, with the sack, which he had nearly filled. He made him empty the sack, to see if any of his seed turnips were there, and finding two or three large ones

wich he had intended to reserve for that purpose, he laid them aside, bade the man put the rest into the sack again, helped him to lay it on his back, and told him to take them home, and if at any time he was in distress, to come and ask, and he should have; but exhorted him to steal no more. Then shaking him by the hand, he said, I forgive you, and may God do the same. What effect this had upon the thief is not stated; but John Nile was that night "filled with a clear evidence of pardoning love, with an assurance, that having forgiven his brother his trespasses, his heavenly Father also had forgiven him." Did his feeling proceed from his faith, or his good works?

*From the Christian Reformer.*

ON THE NEW BIRTH.

It is not my design at present to give a particular explanation of this supposed mysterious subject, but merely to make a few short remarks, which may assist your readers in examining it for themselves; and my chief object is to correct certain mistakes which have prevailed respecting it.

1. The expressions, *new birth*, *born again*, *born of the Spirit*, and *regeneration*, as used in the New Testament are figurative; this is evident, because to construe them literally, would render them unintelligible, and involve gross absurdity. By such figurative language, a moral or spiritual change is indicated. In speaking of the new birth, some persons have strained the metaphor too far, attempted to make out a parallel between the operations of nature and those of grace, and put delicacy, decency, and common sense to the blush. Such persons should remember that figurative expressions are only designed to illustrate or enforce what is clearly taught in plain language in other parts of the gospel.

2. By a certain class of Christians the new birth is treated as a mystical subject, which relates to the feelings rather than to the understanding; they forget that it is through the understanding the gospel makes its way to the heart, and operates upon the feelings and affections; and that no man can feel its influence, and experience its effects, any further than he understands it. They not only apply whatever they find respecting being born of the spirit to Christians in the present day; not considering the extraordinary means employed, and the supernatural operations which took place in the days of our Lord and his apostles; nor the difference between the state of those to whom the gospel was first preached, and that of those who grow up from childhood in its light and under its influence; but they also speak of the new birth as instantaneous, of persons being converted, regenerated, or born again at some particular moment. An apostle speaks of being born again by the word of God, (1 Peter i. 23); but what is meant by the word of God, is by the understanding and influence of the gospel, and, consequently, can neither be mystical nor instantaneous: for the gospel is understood, and its influence felt gradually, as the mind is seriously exercised on its contents, and the entrance of the word giveth light, and those who are born again are called children of light.

3. The popular notion is, that the new birth is necessary, on account of the corrupt and sinful state in which all men are born; which is like saying that God hath made them so bad, when they begin to exist individually, that they are unfit for his kingdom until he hath new made them. This was not the doctrine of our Lord. He said, *That which is born of the flesh is flesh;* but he did not say, that which is born of the flesh is sin, or sinful; he did not teach the doctrine of "birth sin," of hereditary depravity, nor of guilt derived by generation; on the contrary, he declared respecting little children, "Of such is the kingdom of God," and taught that men must be converted and become like little children, if they would enter that kingdom. This is utterly irreconcileable with the notion that the new birth is necessary on account of the corrupt and sinful state in which men are born. Jesus did not say, except a wicked man be born again, he cannot enter into the kingdom of God; but except *a man*, that is, any man, whatever his previous state might be at that time. Virtuous Heathen and pious Jews, though accepted with God, according to the dispensation they were under, were not in the heavenly kingdom which he came to introduce; and by being born again, he states in figurative language what was necessary in order to their seeing and entering that kingdom. There is no reason to think that Nicodemus in addressing whom, our Lord insisted on the necessity of being born again, was a bad man; all the information we have concerning him leads to the contrary conclusion: yet a change was necessary in his views of the office and kingdom of the Messiah; he had to pass from the worldly sanctuary, and the fleshly covenant, and come under the ministration of the Spirit, in order to his becoming a citizen of the heavenly kingdom introduced by the gospel; which, considering his previous views, sentiments, feelings and prejudices, might well be called being born again.

4. It should be particularly noticed, that when our Lord used the expression, "born again," he was conversing with a Jew, who, though favourably disposed towards him, was still under the influence of Jewish prejudices; but that the apostles, when preaching the gospel to the Gentiles, did not use that figurative expression, and that it is not found in the book of Acts; that the apostle of the Gentiles did not use it in his epistles, though it is found in the epistles of the apostles of the circumcision. How are we to account for this difference as to the use and disuse of this mode of expression by the primitive preachers of the gospel, and in the apostolic writings? May it not be accounted for by considering the previous state and prejudices of the persons addressed? The Jews gloried in their natural descent from Abraham, Isaac and Jacob, in their beingas such, children of the covenant, and on its ground thought themselves entitled, and he exclusive heirs, to the kingdom which the Messiah should establish; even after their conersion to Christianity, some of them build too much upon their natural birth as the descndants of the patriarchs, as a circumcised rce. What mode of address could be more suitble in conversing with such a person as Nicdemus than that which our Lord used to shew him that a different kind of birth was necessar to fit him for the kingdom of God, to introoce him to his blessings, from that on which he Jews relied? To insist on the necessity of being born again, was striking to those false onceptions, which, as a pious Jew, he was likely to cherish. The Jewish Christians would ned reminding that they held not gospel privilges on the ground of their natural birth as Jews but of their birth into a new covenant. The Gentiles had not the same prejudices; they had no such natural descent from ancestors chosn of God to rely on or glory in; hence differen language would be most suitable in addressing them; and Paul in his epistles talks not of their being born again, but being created anew.

The common use of modes of expression peculiarly adapted to the Jews, on account of their views and prejudices may be improper in addressing people whose views and prejudices are very different; and it may well be questioned whether the apostles, who did not use the phrase "born again" in their public discourses, of which an account is given in the book of Acts, if they had now to preach among us, would, like the reputed orthodox preachers of the present day, use those forms of expression which seem to be only adapted to persons under the direct influence of the particular prejudices of the Jews in the days of Christ; nor ought any preachers to be denied the name of evangelical merely because they do not constantly use such phraseology. Paul would still insist on repentance towards God, and faith towards our Lord Jesus Christ, on the reformation of every evil, on purity of heart and life, on love to God and man, on the imitation of the example of Jesus. On these things all christian teachers should constantly insist.

R. WRIGHT.

## MISCELLANY.

FOR THE CHRISTIAN REGISTER.

### MR. SULLIVAN'S ADDRESS.

The Annual Address, on Christmas evening, delivered before the *Peace Society of Massachusetts*, by RICHARD SULLIVAN, Esq. was a performance distinguished for the simplicity and beauty of its style, and the justness of its sentiments.—The author ably replied to the arguments of the advocates for war, who contend that nature indicates that the love of war is a passion natural to the whole creation. He argued that all war, excepting for self defence, is in itself unnatural and senseless, and utopian in its objects. He demonstrated from history, that by the cultivation of peace, governments were consolidated and nations enriched and blessed, and that war was baneful and ruinous alike to the warriors and to their posterity. He vindicated the principles of Peace Societies, considering them the handmaids of Christianity, and consistent with an enlightened love of country.

We hope that this elegant and sensible address will be published for the gratification and instruction of all friends of peace who were absent from the celebration, and of the community at large. The sentiments will do honour to the statesman, political economist, patriot, philanthropist and christian, and will be the means of extending a knowledge of the Society and giving efficacy to its views.

The devotional exercises and sacred music were appropriate and impressive. A large audience appeared gratified with the services, and it is to be hoped that the pacific sentiments of the Society, their accordance with enlightened policy and self-defence, with the genius of our institutions, and the welfare of mankind, will commend peace societies, to the cordial approbation and effective support of the wise and judicious until wars shall cease, and peace be universal and perpetual. S. A.

### *A FRAGMENT.*

"My heart was made for tenderness,
And ask a friend to solace and support,
When ills betide and disappointments thicken
In the path of life."
But would not with design inflict a wound,
Or cause a pang in virtue's sacred breast,
Where peace and joy should ever dwell.
No! Innocence is holy, and goodness
Justly claims immunity from wo.
I'll not e'en ask for sympathy or smiles,
If th' angelic breast of purity is thus disturb'd.
Could I but give support to solitary excellence;
Could I but have compassion to soothe
My sinking heart, it would be grateful—
Yet not on terms of anguish to another's heart;
Least of all to that which looks for comfort
From a friend—my sorrows I will bear,
And to my lot with humble patience bow.
Let this feeble heart within me sink,
While innocence and worth enjoy the sunshine
Of tranquillity, and receive due homage
From the wise and good.

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*To the editors of the National Intelligencer.*

LEXINGTON, 10TH NOV. 1822.

*Gentlemen*—I have witnessed, with very great regret, the unhappy controversy which has arisen between two of my late colleagues at Ghent. In the course of the several publications, of which it has been the occasion, and particularly in the appendix to a pamphlet which has been recently published by the Hon. John Q. Adams, I think there are some errors, (no doubt unintentional,) both as to matters of fact and matters of opinion, in regard to the transactions at Ghent, relating to the navigation of the Mississippi, and certain liberties claimed by the United States, in the Fisheries, and to the part which I bore in those transactions. These important interests are now well secured; and as it respects that of the navigation of the Mississippi, left, as it ought to be, on the same firm footing with the navigation of all the other rivers of the Confederacy, the hope may be confidently cherished, that it will never hereafter be deemed even a fit subject of negociation with any foreign power. An account, therefore, of what occurred in the negociations at Ghent, on these two subjects, is not, perhaps, necessary to the present or future security of any of the rights of the nation, and is only interesting as appertaining to its past history. With these impressions, and being extremely unwilling to present myself, at any time, before the public, I had almost resolved to remain silent, and thus expose myself to the inference of an acquiescence in the correctness of all the statements made by both my colleagues; but I have, on more reflection, thought that it may be expected of me, and be considered as a duty on my part, to contribute all in my power towards a full and faithful understanding of the transactions referred to. Under this conviction, I will, at some future period, more propitious than the present to calm and dispassionate consideration, and when there can be no misinterpretation of motives, lay before the public a narrative of those transactions, as I understand them. I will not, at this time, be even provoked (it would, at any time, be inexpressibly painful to me to find it necessary) to enter the field of disputation, with either of my late colleagues.

As to that part of the official correspondence at Ghent, which had not been communicated to the public, by the President of the United States, prior to the last session of Congress, I certainly knew of no public considerations requiring it to be withheld from general inspection. But I had no knowledge of the intention of the Hon. Mr. Floyd to call for it, nor of the call itself, through the House of Representatives, until I saw it announced in the public prints. Nor had I any knowledge of the subsequent call which was made for the letter of the Hon. Mr. Russell, or the intention to make it, until I derived it through the same channel.

I will thank you to publish this note in the National Intelligencer, and to accept assurances of the high respect of

Your obedient servant,

H. CLAY.

*To the editors of the National Intelligencer.*

*Gentlemen*—In your paper of yesterday, I have observed a note from Mr. Henry Clay, which requires some notice from me.

After expressing the regret of the writer, at the unhappy controversy which has arisen between two of his late colleagues at Ghent, it proceeds to say, that, in the course of the several publications of which it has been the occasion, and *particularly* in the appendix to the pamphlet recently published by me, "he thinks there are some errors (no doubt unintentional) both as to matters of fact and matters of opinion, in regard to the transactions at Ghent, relating to the navigation of the Missisippi, and certain liberties *claimed* by the United States in the fisheries, and to the part which he bore in those transactions."

Concurring with Mr. Clay in the regret that the controversy should ever have arisen, I have only to find consolation in the reflection, that, from the seed time of 1814, to the harvest of 1822, the contest was never of my seeking, and that, since I have been drawn into it, whatever I have said, written, or done in it, has been in the face of day, and under the responsibility of my name.

Had Mr. Clay thought it advisable now to specify any error of fact, or of imputed opinion, which he thinks contained in the appendix to my pamphlet, or in any other part of my share in the publication, it would have given me great pleasure to rectify, by candid acknowledgment, any such error, of which, by the light that he would have shed upon the subject, I should have been convinced. At whatever period hereafter he shall deem the accepted time has come, to publish his promised narrative, I shall, if yet living, be ready, with equal cheerfulness, to acknowledge indicated error, and to vindicate contested truth.

But as, by the adjournment of that publication to a period "more propitious than the present, to calm and dispassionate consideration, and *when there can be no misinterpretation of motives*," it may chance to be postponed until both of us shall have been summoned to account for all our errors before a higher tribunal than that of our country, I feel myself now called upon to say, that, let the appropriate dispositions, when and how they will, expose the open day and secret night of the transactions at Ghent, the statements, both of fact and opinions, in the papers which I have written and published, in relation to this controversy, will, in every particular, essential or important to the interest of the nation, or the character of Mr. Clay, be found to abide, unshaken, the test of human scrutiny, of talents, and of time.

JOHN QUINCY ADAMS.

*Washington, 18th Dec.* 1822.


## CHRISTIAN REGISTER.

*BOSTON, FRIDAY, DECEMBER 27, 1822.*


### AMERICAN EDUCATION SOCIETY.

The seventh Report of the Directors of the American Education Society is just published. Among other statements, it contains the following brief history of the origin and progress of the Society.

"In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance; and at an adjourned meeting, several other gentlemen were invited, for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many, and in what manner? The subject here opened in still greater magnitude, and at another adjourned meeting in the Vestry of Park-Street Church, where the neighbouring clergy and others had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, Dec. 6, 1816.

In the first year of its existence, the Society received into its Treasury $5,000; the second year $7,000; the third year, $6,000; the fourth year, $19,000; the fifth year, $9,000; the sixth, $13,000; the seventh and last, $17,000, besides a bequest of $2,500, and important aid to a large amount in board and clothing, tuition and classical books, making a total in cash of $76,000. This Society has now a permanent fund of $21,800, and has afforded assistance since its organization, to three hundred and fifty-four young men."

Greater exertions have probably been made, during the past year, to increase the funds and call the attention of the public to the objects and wants of the Education Society than have been made at any former period. Letters have been addressed to gentlemen of known liberality in various parts of the country, requesting their assistance and patronage. Benevolent and active ladies, in various towns in New-England, have been addressed and requested to make their ministers life-members. Printers of newspapers in different parts of the United States, have been requested to lend their aid in promoting the objects of the Society by publishing in their papers certain articles vindicating its plan of operations. These, with various other expedients which have been resorted to, have succeeded in increasing, in a very considerable degree, the contributions of the Society.

As the beneficiaries of the Society increased, a system of economy was resorted to which has enabled the Society to extend its aid to a much larger number than formerly. Families in the neighborhood of Academies and Colleges have been induced to furnish gratuitous boarding to a certain number of indigent students, and provisions have been made in a number of these institutions for lessening the charges for tuition to a certain number of pupils. The charity students have been further aided by the establishment of classical libraries in a number of Colleges and Academies, for their use.

In mentioning the aid that has been afforded by branch and auxiliary societies, the Report speaks in terms of high approbation of the aid afforded by the Norfolk County Auxiliary Education Society. The contributions of this Society in six years have amounted to $6,394. The grand secret of the success of this Society is sufficiently explained to us, when we are told that there are from two to ten directors appointed in every town; that their annual sermons are always printed and carefully circulated with lists of the names of the members, and the amount of subscriptions collected. Next to the Norfolk Society, is the Young Men's Education Society of Boston; and after this, the female education societies of Boston, Salem, Beverly, Marblehead, and Newburyport, which together have heretofore annually paid into the Treasury the amount of 3000 dollars. Various other associations are also named as contributing to the funds of the Society.

The Report gives a rather imposing account of the character and standing of the charity scholars in the different Colleges, and of their influence on the other students. We are told that from 1800 to 1810 there was only one sixth part of the members of our colleges who were young men of piety; but that last year, in the colleges of New-England, New-York and New-Jersey, there were 546 young men, out of 1821, (the whole number in these colleges) who were hopefully pious, making nearly one third of the whole. It is also stated that in Sept. 1822, in eleven colleges, one hundred and fifty pious students were graduated.

Although the American Education Society is yet in its infancy [says the Report] thirty-five of their beneficiaries have already completed their collegiate education. Of this number one is a professor in one of the New-England colleges, another is a tutor. Five are settled ministers; four are missionaries faithfully and successfully engaged in their master's service, and four others have received license to preach, of whom we could mention many interesting circumstances. Six are engaged as teachers of respectable academies, and fourteen are pursuing their theological studies.

We have given this abstract of facts and circumstances relating to this Society for the gratification of those who may not see this Report, or who may not have leisure to read it. We have formerly given our opinion of the character and operations of this Socie-

ty," and though our views respecting it have not altered, yet we sincerely wish it success so far as its efforts are adapted to promote *holy living*, and to make our fellow-men practically better. That this will be the case to a considerable extent, we do not entertain a doubt. At the same time, we cannot but deeply lament the seriously injurious effects which have resulted, and will evidently continue to result, from the partial and narrow principles on which the young men are generally accepted as beneficaries—from the necessity that is laid upon them of giving evidence of a settled taste for Calvinism, and hence the spirit of censoriousness with which their minds are almost uniformly filled, against all who dissent from their adopted creed, even whilst they are yet themselves in the infancy of religious knowledge. How far this evil may be overbalanced by the good moral effects of their preaching, and general example on the community, we are unable to say. Great, however, as the evil is, we cannot but hope that the substantial and learned education which many of these young men receive, will be the means of eventually giving them an enlargedness of views, and infusing a liberality of sentiment that will in a good degree counteract the influence of their early censoriousness.

We earnestly hope that a view of the extensive operations and powerful influence of this society will stimulate liberal Christians, on their part, to do something more worthy of themselves and their principles, in behalf of the destitute churches that are looking to them for counsel and succour. At least we hope that it may awaken their attention to the wants of our theological school, and induce them promptly to lend their aid in placing it on such a foundation as shall enable it to proffer all desirable and proper encouragement to the theological student.

*See Vol. I. p. 98.*

## GENERAL INTELLIGENCE.

### *SEVENTEENTH CONGRESS.*

### SENATE.

*Monday, Dec.* 17.—A bill was introduced by Mr. D'Wolf, allowing a drawback on the exportation of Cordage manufactured in the United States from foreign hemp.—Mr. Holmes, of Me. introduced resolutions referring certain parts of the President's message to appropriate committees.

The bill from the House, for the suppression of piracy, was taken up, read, passed *nem. con.* and returned to the other House.

*Tuesday, Dec.* 17.—Mr. Smith, Senator from Maryland, was qualified, and took his seat.

The resolutions submitted on Monday, by Mr. Holmes, were considered and agreed to.—Certain bills from the House, were read and referred to committees.

*Wednesday, Dec.* 18.—The Military Committee was instructed to inquire into the expediency of providing by law for a settlement with the state of Georgia, for military services rendered in 1792—1793, and 1794—A resolution was laid on the table relative to roads and canals—Six private bills received a second reading, and were referred to committees.

The bill providing for the occupation of the mouth of Columbia river, was considered in committee of the whole. It was proposed that the number of square miles, in which the Indian title should be extinguished, should be *thirty*,—that the number of acres to be granted to actual settlers, with families, should be *one hundred and thirty*—and that the salary of the Governor of the proposed Territory of Orrigon, should be $3000. The committee rose, reported progress, and obtained leave to sit again.

*Thursday, Dec.* 18.—Mr. Brown's resolution, proposing the appointment of a select committee on the subject of roads and canals, was, after some debate, agreed to—A resolution relative to the representation from Alabama, was considered and agreed to—The bill relative to the appropriation of lands for purposes of education in the state of Missouri, was ordered to be engrossed for a third reading—A bill for the relief of Walley & Foster was ordered to be engrossed for a third reading—A bill for the relief of John Byers was next taken up, and caused considerable debate. The Senate adjourned before coming to any result.

*Friday, Dec.* 20. The following engrossed bills were read a third time, passed, and sent to the House of Representatives for concurrence, viz.—

A bill concerning lands to be granted to Missouri—A bill for the relief of Walley and Foster—A bill for the relief of J. Babbitt. The senate then appointed Messrs. Brown, King, Smith, Johnson and Rodney a committee on the subject of roads and canals.

A resolution was submitted by Mr. Johnson, requesting such information as would enable Congress to judge of the expediency of establishing a manufactory of arms on some of the western waters.

The Senate were then sometime occupied in Executive business, and afterwards adjourned till Monday.

### HOUSE OF REPRESENTATIVES.

*Monday, Dec.* 16.—The committee on naval affairs was instructed to inquire into the expediency of providing for the pecuniary relief of the widow of the late Lieut. George Peirce, of the U. S navy.

Mr. Cannon's bill, for clothing the militia of the U. S. when in actual service, was ordered to be engrossed for a third reading.

Mr. Bassett's bill, relative to the disbursement of public money, was discussed, and ordered to be engrossed and read a third time tomorrow.

*Tuesday, Dec.* 17.—A memorial of Lawrence Kearney was presented, on the subject of the capture and condemnation of certain piratical vessels.

A bill reported by Mr. Eustis, on the subject of the continuance of the present system of supplying the army of the U. S. was read twice and committed. A resolution was also submitted to request that surveys be made of the bay and river of Penobscot, to determine the expediency of constructing a fortification near the town of Prospect, on the west side of the river.—The resolution was agreed to.

The bill on the clothing the militia of the U. S. was read a third time, passed, and sent to the Senate for concurrence.

The engrossed bill on the disbursement of public money, (forbidding advances on contracts) was read a third time, passed by a large majority, and sent to the enate for concurrence.

*Wednesday*, Dec. 18.—A petition from the Board of Trust of the Western Missionary Society praying for a grant of lands to enable them to accomplish their plans for civilizing certain Indian tribes, was referred to the committee on public lands. A bill relative to opening a road from Wheeling, (Vir.) to St. Louis, Missouri, was twice read and committed. A resolution was adopted to appoint a committee of inquiry respecting the expediency of further retrenchments of expenditures of government. A resolution was laid on the table calling for information relative to the settlement of the mouth of Columbia river. It was resolved also to appoint a committee of inquiry relative to the sales of lots of land owned by the United States in the city of Washington. The bill relative to the occupation of the mouth of Columbia river was taken up in committee of the whole. The bill was reported to the house without debate.

*Thursday, Dec.* 19.—A petition from certain inhabitants of Pennsylvania, praying for aid in attempts to improve the navigation of the Potowmac was referred to the Committee on Roads and Canals.—On motion of Mr Smith, of the Library Committee it was resolved unanimously that the speaker be directed to express the thanks of the House to George W. Erving for the liberal donation of French and American medals made by him to Congress, for the use of the National Library.—A resolution was moved by Mr. Little, for an enquiry respecting relief to sick and disabled seamen. The resolution was agreed to.

Resolutions were submitted proposing an inquiry respecting the expense of fortifying Thomson's island; and also respecting the expediency of continuing pensions to the widow and child of the late Capt. James Lawrence.

The bill "to abolish imprisonment for debt," was taken up, and re-committed to a select committee.

The bill to provide for instructing and disciplining the Midshipmen of the Navy was re-committed to the Committee on Naval Affairs.

The bill providing an additional judge in the Territory of Michigan, was ordered to be engrossed for a third reading—A bill to make perpetual the act of March 3d, 1815, for regulating the collection of duties on imports, was debated in committee of the whole, reported to the House, and ordered to be engrossed for a third reading.

*Friday, Dec.* 20.—A bill respecting the apportionment of representatives in Alabama, was read twice, and committed to the committee of the whole House—Mr. Trimble's resolution respecting an inquiry about the expense of fortifying Thomson's island was agreed to.

Mr. Fuller offered a resolution requesting information of the Secretary of the Navy, what rules and regulations had been proposed by the Board of Commissioners, and approved by the President, for the government of the Navy, and how far a revision of the same was necessary.

Mr. Wright submitted a resolution proposing to arm certain parts of the militia with rifles.

A bill for incorporating the Naval Fraternal Association was taken up, debated at considerable length, and recommitted to the committee on naval affairs.

The engrossed bill respecting an act of 1815, regulating the collection of certtain duties, was read a third time, passed, and sent to the house for concurrence.

The House adjourned till Monday.

PORTLAND, DEC. 24.—A very numerous and crowded audience assembled on Sunday evening last, at the meeting-house of the first parish in this town, to hear a discourse from Dr. Nichols, before the Marine Bible Society. The house was entirely filled at an early hour, and hundreds went and returned unable to obtain admission. We regret to state that just before the exercises commenced, the accidental breaking of a pane of glass occasioned an alarm, and a cry that the galleries were giving away produced a painful scene of confusion and danger. In rushing precipitately to the doors many were thrown down and severely bruised. Others jumped from the windows, some of whom received considerable injury. After the alarm was over, however, the house was again crowded, even to the outer doors. We had not the pleasure of hearing the sermon ourselves, but understand that it gave great satisfaction.

Three beautiful varieties of Tourmaline were deposited in the Cabinet of the Mineralogical Society in this town, last week, by Mr. Elijah L. Hamlin, of Paris, (Me.) one of green, one of red, and one of white, all taken from their native localities in that town—also a fine specimen of Emerald, of the subspecies Beryl, found in the same town.

*From Niles' Register.*

*Church Affairs.*—The difference among the congregation of St. Mary's Church, Philadelphia, appears to be widened by a late rescript of the Pope, which it was thought would heal them. The trustees and a few pew-holders, had a meeting to take the subject into consideraion—"the result was, (says a communication in the Sentinel,) that the gentlemen present voluntarily subscribed five thousand dollars to be appropriated to resist this foreign monster.

Mr. Summerfield, a Methodist preacher of some celebrity at the south is said to have taken passage for Marseilles, from New-York.

### *ARCTIC EXPEDITION.*

In a late English paper there is a brief account of what is called the "Arctic overland expedition," or rather an account of the return of the survivors of those employed in it.

It appears that a party of men was employed in surveying the North West Coast easterly of the mouth of Coppermine River. It is not stated what other objects were connected with the expedition, but we are encouraged to expect a more full account, as soon as it can be prepared and published. We are not informed how high a latitude they visited, but conclude that they travelled quite far north, as they inform us that winter set in about the 25th of August. The company consisted of twenty, ten of whom only lived to return.

The expedition was probably undertaken in the summer of 1820, as the company spent the following winter at fort Enterprize.

The loss of so great a number of the party was occasioned by the sudden setting in of winter early in the autumn of 1821. A snow of two feet deep, which fell on the 5th of Sept. drove all the buffaloes, reindeer, and birds of passage on which they had depended for subsistence off to the south. Left thus in a great measure without food, and exposed to excessive cold and fatigue, the Canadian hunters, who composed a part of the company, soon drooped. Eight perished by cold and hunger, and two by violent deaths. The latter cases were truly distressing. Dr. Richardson, Lieut. Hood, and an English sailor generously offered to stay behind the rest ofthe company, to save the lives, if possible, of three of the Canadian hunters who became too weak to proceed. Two of these died, and the other in a fit of insanity shot Lieut. Hood through the head, and afterwards becoming more furious and savage, and threatening violence on those who remained, Dr. Richardson thought hinself justified in shooting him in self-defence.

We know not enough, perhaps, of the circumstances of their situation to pass judgment on the morality of this act of Dr. Richardson. Our first impressions are, however, that it was the duty of Dr. R. and the sailor to have escaped from him if possible, and to have left him to perish if he must, but not to imbrue their own hands in his blood.

From the Daily Advertiser.

*Late from England.*—We have received by the Rasselas, which arrived at this port on Saturday, London papers to Oct. 23, one day later than were brought by the Triton some time since. The Duke of Wellington continued to be severely indisposed and was proceeding by short stages from Vienna to Verona. M. Frayssinous, Grand Master of the University, at Paris, has suspended, for the year 1823, the course of lectures on modern history, by M. Guizot, to the faculty of literature in the academy of Paris. The Professor had proposed to continue this year the history of representative government in France, and his lectures had excited a lively interest. A former decree had pronounced the destitution of the following professors, most of them were pupils of the Normal School—M. M. Liez, second professor in the Royal College of Charlemagne; Desmichel, Professor of History at the College of Henry IV.; Roussel, third professor at the College of Louis le Grand; Pierrot, professor of rhetoric at the Lycee Bourbon, and also professor of literature to the faculty of literature at Paris. M. Dufray, one of the most distinguished former professors, is also mentioned.

Some fugitives from the island of Cyprus, give a deplorable picture of the horrors committed there. They announce that Cyprus is likely to experience the fate of Scio.

By an arrival at Philadelphia, from Liverpool, we have London dates to Oct. 28th. The prospects of the Greeks continued favourable. The following extracts on the subject, are from the London papers.

*From the London Times, Oct.* 23.

Letters from Vienna of the 9th inst. were received yesterday, which state that intelligence had arrived from Constantinople, under date of the 18th September, of a naval battle having been fought between the Turks and Greeks, in which the latter were victorious, and captured six of the Turkish vessels. The remainder escaped. It was believed at Constantinople, that the Turkish expedition against the Morea had wholly failed.

HAMBURGH, OCT. 17.

We have received, by way of Odessa, news from Constantinople of the 20th of Sept. of the following tenor:

Great uneasiness prevails here; the Turks have been defeated by the Persians near Erzerum. The great caravan has been plundered by the Wechabites, who are advancing towards Mecca, and it is believed that the Pacha of Egypt will be obliged to withdraw his troops from Candia and Cyprus, in order to oppose them.

The state of affairs in the Morea, and in Thessaly, is still very critical. On the coast of Syria, a second earthquake has desolated the cities of Antioch, Sidon, and Alexandria. (Little Alexandria, or Alexandretta, is probably meant.) Lastly, the Treasury is so exhausted, that the most rigorous decrees against luxury have been issued by the Sultan. All silver plate must be brought to the Mint, where the owners receive a very low price for it. The Mahmudies and Budies (coin so called,) are called in to be re-coined at a depreciated standard.

By a late arrival at New-York, London papers to Nov. 5, have been received. The latest accounts from Greece are not so encouraging in relation to the Greeks as those before received.

Reports are circulated that the emperors of Russia and Austria had left the Congress of Verona, and returned to their homes, and that the busines of the Congress would be transacted at Vienna by the ministers of the different sovereigns.

The Marquis Canova, who is considered the greatest artist of modern times, died at Venice on the 13th of Oct. at the age of 65, after, a short illnesss.

It is stated by Mr. Alvey, who has lately returned to this country from Spain, that Mr. Obadiah Rich, counsel for the U. S. at Valencia, has got possession of the original manuscript of Columbus's account of his first voyage to America. We are told that it is to be translated and published in English and Spanish, after which it is expected that the original will be transmitted for deposit in the capitol, or among the archives of the United States.

The managers of the Theological School of the Diocese of Virginia have addressed a circular to the different churches of that diocese, on the subject of contributions for the increase of the funds of the Theological School. It appears by a list of subscriptions latelately published in the Richmond Visitor that upwards of $16,000 had already been contributed for that purpose, previously to issuing the circular.

There is a School Society in the Island of Malta which is said to be prosperous. The number of scholars under its patronage is about 300.

Two thousand dollars have been subscribed in this city, and deposited in one of the banks, for the relief of the mother and sisters of the late Lieut. Commandant Allen.

We understand that Mr. Ira H. T. Blanchard, from the University, has accepted an invitation to become the pastor of the Congregational church and society in Harvard, Mass. and that the ordination is to take place on Wednesday, the first day of January.

After the public services before the Massachusetts Peace Society, a collection was taken amounting to $82 50, to be applied in purchasing peace tracts for distribution.

We understand that Capt. Porter is appointed to the command of the naval forces that are to be sent against the pirates in the gulf of Mexico and the West Indian seas.

An unsuccessful attempt was made, on the night of the 13th inst. near Petersburg, (Vir.) to rob the mail. The attempt was made by three persons. The driver recognised one of them, and hopes are entertained of detecting him.

The Court of Directors have granted the annual sum of two thousand pounds for ten years, for the purpose of forming a Botanic Library, at the Hon. Company's Botanic Garden, Calcutta.

*Vaccination in Ceylon.*

From an official statement in the Ceylon Gazette, it appears that the number of persons vaccinated on the island, in the year 1821, was 18,796.

### ORDAINED,

In Brunswick, (Me.) on the 18th inst. Mr. ASA MEAD, over the first Congregational Society in that place, which has been destitute about eight years. The introductory prayer was made by the Rev. Mr. Miltimore, of Falmouth; Sermon by Rev. Dr. Payson, of Portland, from Jer. 15, latter part of 19th verse; Consecrating prayer by Rev. Mr. Gillet, of Hallowell; Charge by Rev. Dr. Packard, of Wiscassett; Address to the people, by Rev. Mr. Ellingwood, of Bath; Right Hand of Fellowship, by Rev. Mr. Smith, of Portland; Concluding Prayer by Rev. Mr. Pomeroy.

### MARRIED,

In Medford, on Christmas evening, by the Rev. Henry Ware, Mr. Samuel P. Heywood, of this city, to Miss Sarah Hall Blanchard, of M.

In this city, Mr. Nathaniel Curtis, jr. to Miss Emily Matilda Hall—Capt. John Burrill to Miss Maria Learnard—Mr. Charles Knobes, of England, to Miss Joanna Chambers, of Portsmouth.

### DIED,

In this city, on Tuesday, after a long and painful illness, which she bore with christian fortitude, Mrs. Celia R. Jackson, aged 41.

In Deerfield, on the 15th inst. Major David Dickinson, aged 75.

In Beverly, Mrs. Susannah Obear, wife of Captain Andrew Obear, aged 50; widow Abagail Bunker, aged 64.

In Salem, Mr. Samuel Purinton, of the Society of Friends, aged 85.

THE MEMBERS of the Worcester Association of Ministers have examined with care the *Andover Selection*, so called, *of Psalms and Hymns for Social and Private Worship*, and cordially unite in recommending it to the use of families and churches, with whom our judgment may avail. The Selection is amply copious, though of more limited extent than many others. It is furnished from a great number of admired authors, and the compiler has succeeded in embracing a variety of topics and metres, as extensive as the exigences of public instruction require. It seems to have been an object of solicitude with him to render the work as strictly devotional as may be, by giving the form of invocation, where slight verbal changes will suffice to this end, to pieces that before were merely didactic—a point which has been hitherto not regarded as it deserves. The principle of the arrangement, which is according to the natural succession of topics, is nearly original, and eminently judicious: It is denoted by a running caption over the page, and is followed out with scrupulous exactness. The reader is thus greatly assisted in the use of the volume, and in a great measure spared the trouble of recurrence to the index.

We regard this volume, not only as a choice selection of devotional poetry, but as answering to our idea of what such a work should be, and what the advanced state both of correct taste and uncorrupt Christianity among us may require, and persuaded that it is calculated in an eminent degree to promote both, we are happy to aid its more extensive diffusion.

A. BANCROFT, *Moderator.*
SAMUEL CLARKE, *Scribe.*

Lancaster, Oct. 22, 1822.

☞ NOTICE. ☜

NINEPENCE per copy will be given at this Office for any of the following numbers of the first volume of the Christian Register, viz.—41—45—50—51. Any persons who do not keep a file of the Register, and are willing to part with any such numbers as they may have preserved, will confer a favour on the editor by sending by mail, any of the above-mentioned numbers, as the want of them prevents him from suppling the first volume complete to all who send for it.

# POETRY

## HYMN FOR CHRISTMAS.

*Milton: altered by Rev. J. S. J. Gardiner.*

No war nor battle's sound
Was heard the world around;
No hostile chiefs to furious combat ran;
But peaceful was the night
In which the prince of light
His reign of peace upon the earth began.

The shepherds on the lawn,
Before the point of dawn
In social circle sat; while all around
The gentle fleecy brood,
Or cropp'd the flow'ry food,
Or slept or sported on the verdant ground.

When lo! with ravish'd ears
Each swain delighted hears
Sweet Music, offspring of no mortal hand;
Divinely warbled voice,
Answering the string'd noise,
With blissful rapture charm'd the list'ning band.

They saw a glorious light
Burst on their wond'ring sight.
Harping in solemn choir, in robes array'd,
The helmed cherubim,
The sworded seraphim,
Are seen in glitt'ring ranks, with wings display'd.

Sounds of so sweet a tone
Before were never known,
But when of old the sons of morning sung,
While God dispos'd in air
Each constellation fair,
And the well-balanc'd world on hinges hung.

Hail, hail, auspicious morn!
The Saviour, Christ, is born:
(Such was th' immortal seraph's song sublime)
Glory to God in heav'n!
To man sweet peace be giv'n,
Sweet peace and friendship to the end of time!

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*From the New-York Commercial Advertiser.*

She sat beside her lover, and her hand
Rested upon his clay-cold forehead.—Death
Was calmly stealing o'er him, and his life
Went out by silent flickerings, when his eye
Woke up from its dim lethargy, and cast
Bright looks of fondness on her.—He was weak,
Too weak to utter all his heart.—His eye
Was now his only language, and it spake
How much he felt her kindness, and the love
That sat, when all had fled, beside him.—Night
Was far upon its watches, and the voice
Of Nature had no sound.—The pure blue sky
Was fair and lovely, and the many stars
Look'd down in tranquil beauty on an earth
That smil'd in sweetest summer.—She look'd out
Thro' the rais'd window, and the sheeted bay
Lay in a quiet sleep below, and shone
With the pale beam of midnight—air was still,
And the white sail, that o'er the distant stream
Mov'd with so slow a pace, it seem'd at rest.
Fix'd in the glassy water, and with care
Shunn'd the dark den of pestilence, and stole
Fearfully from the tainted gale, that breath'd
Softly along the crisping wave.—The sail
Hung loosely on its yard, and, as it flapp'd,
Caught moving undulations from the light,
That silently came down, and gave the hills,
And spires, and walls, and roofs, a tint so pale,
Death seem'd on all the landscape—but so still,
Who would have thought that any thing but peace
And beauty had a dwelling there!—The world
Had gone, and life was not within those walls,
Only a few, who linger'd faintly on,
Waiting the moment of departure; or
Sat tending at their pillows from a love
So strong, it master'd fear—and they were few,
And she was one—and in a lonely house,
Far from all sight and sound of living thing,
She watch'd the couch of him she lov'd—and drew
Contagion from the lips that were to her
Still beautiful as roses, tho' so pale,
They seem'd like a thin snow curl.—All was still,
And even so deeply hush'd, the low, faint breath
That trembling gasp'd away, came thro' the night
As a loud sound of awe.—She pass'd her hand
Over those quivering lips, that ever grew
Paler and colder, as the only sign
To tell her life still linger'd—it went out
And her heart sank within her, when the last
Weak sigh of life was over, and the room
Seem'd like a vaulted sepulchre, so lone,
She dar'd not look around: and the light wind
That play'd among the leaves and flowers that grew
Still freshly at her window, and wav'd back
The curtain with a rustling sound, to her,
In her intense abstraction, seem'd the voice
Of a departed spirit—then she heard,
At least in fancy heard, a whisper breathe
Close at her ear, and tell her all was done,
And her fond loves were ended.—She had watch'd
Until her love grew manly, and she check'd
The tears that came to flow, and nerv'd her heart
To the last solemn duty.—With a hand
That trembled not, she clos'd the fallen lid,
And press'd the lips, and gave them one long kiss—
Then decently spread over all a shroud;
And sitting with a look of lingering love
Intense in tearless passion, rose at length,
And, pressing both her hands upon her brow,
Gave loose to all her gushing grief in showers,
Which, as a fountain seal'd 'till it had swell'd
To its last fullness, now gave way, and flow'd
In a deep stream of sorrow!—She grew calm,
And parting back the curtains, look'd abroad
Upon the moonlight loveliness, all sunk
In one unbroken silence, save the moan
From the lone room of death, or the dull sound
Of the slow-moving hearse.—The homes of men
Were now all desolate, and darkness there,
And solitude and silence, took their seat,
In the deserted streets, as if the wing
Of a destroying angel had gone by,
And blasted all existence, and had chang'd
The gay, the busy, and the crowded mart
To one cold, speechless city of the dead! P.

# MISCELLANY.

The Rev. Robert Robinson, in the preface to his discourses, speaking of the manner of public preaching, observes—

"As to the *manner* of treating of the subjects of religion, that ought to be formed, as nearly as possible, on the manners of the hearers.—Indeed, what does it signify by what sounds, or by what sentences, or by what similitudes, we set men a thinking, and convey information to their understandings?

Many great masters have given rules, which have their use to teach boys at school, how to practise a pace, which it may be proper for them to go in some even paths in future life: but there are some rugged roads in which rules would be an hindrance, and it may become necessary for travellers to scramble along as well as they can. The great end of teaching is to enable men to get above the want of teaching; and if that end be answered, the manner, it should seem, is an article of no very great consequence.

To impress these sentiments more effectually, and to bespeak our candour for whatever in his discourses may have an air of impropriety, he relates the following story.

Petilian had an only son, who disgraced his family, wasted his property, half broke his father's heart, and fled, all profligacy and diseases as he was, abroad. Petilian never forgot he had a son, often wept at recollecting it, and grew grey with hoping against hope, that he should live to clasp his penitent son to his arms. After twenty-five years, in which he had often been informed that his son was alive, but become worse and worse, Rufus, a rough but honest and benevolent captain of a ship, came to pay Petilian a visit—Pardon me, Petilian, if I ask, when you heard of your son.—The old gentleman took out his handkerchief and wiped his eyes.—I can give you some intelligence of him, added Rufus, and on the whole, not unpleasant.—Petilian looked hard at him, his jaw quivered, he drew himself forward, and sat on the edge of the front of his chair.—Rufus added, he has become a quaker.—Petilian lifted up one hand, the tears ran down from both his eyes, and he exclaimed, is he alive!—He is alive and well.—My son! —Yes, your son.—I have seen him and conversed with him, and what I tell you is true.—Petilian fainted. Rufus recovered him, and when he was cool told him—I have been abroad. One day, a shipwright, a rough, blunt man, came on board, and told me that he had reproached your son with his conduct, in a manner so forcibly, that he could not resist it, and that in consequence of the remonstrances of his own conscience, excited by his conversation, he had laid aside the practice, and quenched the love of vice, and that he now for four years past had lived a life of devotion, temperance, and justice. After his reformation, he had gone to work with this shipwright, and had married his daughter, and was led by that family into that mode of Christianity, which we here call quakerism; for the shipwright himself was a Friend, and held forth on the nature and practice of virtue in a little assembly of his own people. I was curious to see him, and went with my informer on shore. There I found him with his broad brim, eating his morsel with his Abigail, one of the neatest of women, and two children, the eldest of whom is the picture of yourself, and called friend Petilian, after thee. I proposed an interview with you, which he refused with tears of the most unaffected repentance for his sins, and expressions of respect for your virtue. He said, I ought to ask pardon of my father, and I would, but recollect captain, my father is a man of birth, fortune, and fashion, and of the Roman Catholic religion. Thou wilt forgive me if I say, I fear the prejudices of that very virtuous man will not allow him to take pleasure in me, now that a change so barbarous in his eye hath taken place in me; for virtue, unaccompanied by the gaiety of the world, and the ceremonies of the church, hath no being, much less beauty, in the eyes of such men. I think, therefore, on the whole, that it would be an act of cruelty to disturb the peace of my father; perhaps he hath long ago buried me in imagination, and it would revive his grief to raise me from the dead. I trust, at the resurrection of the last day, the infinite mercy of God will make the sight of me an addition to his joy.—Rufus paused.—Petilian wept and exclaimed, O that I could see him; probably I might engage him to lay aside his garb of virtue, without endangering his virtue itself.—O no, said Rufus, it would be dangerous to make the attempt; besides, I can tell you, he is an inconvertible man. You must either see him as he is, or never see him at all.—Is it possible to see him?—It is.—I have prevailed with him, and brought him and his family over.—Holy virgin! exclaimed Petilian. Where is he? I must see him—I have forgiven him—I feel I love him—I long to embrace him—I have already forgotten, and I will never recollect, the impropriety of any means made use of to recover a sinner from the error of his way, and to fill a father with a joy like that of God, when he embraced a long lost, once prodigal, but now penitent son. Come then, said Rufus, give passage to the finest emotions of the human heart. Your son saith, in language canonized by both your churches, *Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants:* and he is now saying this, all heretic as he is, in a room in this house, where I have desired him to wait. You *have compassion*, Petilian. Go, *run, fall on his neck and kiss him*, and then *let us* all, in spite of forms, *eat and be merry*, for

"Pleasure and praise run through God's host,
To see a sinner turn;
Then Satan hath a captive lost,
And Christ a subject born."

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## HINTS ON EARLY EDUCATION.

(*Continued from p. 76.*)

JUSTICE.

"Impartiality is the life of justice, as justice is of all good government."—It is necessary diligently to enforce upon children principles of strict justice, and invariably to act upon them ourselves. We must have no partialities, but give to every one his due; to the elder as much as to the younger (in this I have often observed a deficiency,) to the unattractive as well as to the more pleasing; each according to his deserts, and not according to our own particular feelings.

"On every occasion our decisions are to be regulated, not by the person but by the cause." We are not to infringe upon the rights of children; remembering that their feelings are a counterpart of our own, and that human nature is the same at every age. It is, therefore, a great, though very common error, to suppose that because they are placed under our power, we are not bound by the same laws of justice and honour, in our dealings with them as with our equals. It is a well known remark that "the greatest respect is due to children;" and this is especially to be manifested in a conscientious regard to their just and natural claims We should hold their little property as more sacred than our own, and insist upon the same principle in their conduct towards each other, not allowing one child to use the play-things of his brother, especially in his absence, without his express consent; teaching them the true import of thine and mine; and making it a point of honour to consider the rights of others as they would their own.

Children ought not to be obliged to give and lend—this is a very frequent mistake. One of them for instance, is eating a cake, and the infant cries for it, the nurse begs for a piece in vain, and irritated by the unkindness of the one and the cries of the other, she hastily breaks the cake, and gratifies the desires of the younger by seizing the property of the elder. The latter feels himself injured, his anger is excited towards his oppressor, and his feelings towards his brother impaired—while the former is strengthened in the idea that by crying and impatience he shall obtain the gratification of his wishes. Or an elder child has a cart, he has played with it till he is tired; the younger begs for the use of it, the elder peremptorily refuses. The nurse persuades—she complains, urges, and remonstrates, till she obtains a reluctant consent—or if not, seizes the cart and gives it to the younger. Here the law of justice is broken, and the rights of the elder child are violated. It is true he was unkind and unobliging; but the cart and cake were his own, and by taking them from him without his free and full consent, we shall not teach him generosity but injustice.

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### *AFRICAN COLONY.*

The following account of this colony is from a late Baltimore paper. The facts are furnished by Capt. Otis, of the brig Strong, which has just returned from the new settlement near Cape Mesurado, on the S.W. coast of Africa. It seems that the name LIBERIA has been given to the settlement.

It will be recollected (says the Baltimore American) that the Strong sailed from this port in May last, with colonists and stores for the settlement. She arrived on the 5th of August, after a passage of 81 days, with all on board well and satisfied. Mr. Ashmun went out in her as temporary agent for the colonization Society, and was accompanied by his wife, who occupied herself very assiduously and successfully in the superintendance and instruction of the children and female colonists. On their arrival they found the old colonists in good health, and on friendly terms with the natives, but much in want of a chief, Dr. Ayres, the general agent, having been obliged to leave the settlement for some time on a visit to the United States. This want of an efficient head and director was felt in different ways. Mr. and Mrs. Ayres immediately engaged ardently in regulating the affairs of the colony, and in setting an example of industry. Their exertions, which exposed them too much to the climate, during the rainy season which soon set in, gave them both the fever. Mrs. Ashmun soon sunk under it, a victim to her own too earnest zeal in the cause, which prevented her from using the proper precautions for the preservation of her health; a mistake which proves fatal to too many of those who engage in such undertakings and to which Parke and Tuckey both fell a sacrifice. Mr. Ashmun was still sick when the Strong sailed on her homeward voyage. He was, however, able to write, and seems to have been convalescent, but he was not well enough to return in the Strong.

In one of his letters, written on the 9th of December, the day of her sailing, he says "the colony is in a most prosperous situation, but wants a head."

Of all the colonists both old and new only two had died, during the late rainy season. One of these was an old woman, and the other a man who very injudiciously took a medicine used by the natives, which it is believed destroyed him. Most of the others had slight attacks of the fever, but soon recovered. All were in good health when the Strong sailed.

Capt. Otis speaks highly of the soil, climate and situation of the settlement, and states that the colonists who went out with him are much more inclined to be orderly and industrious than their predecessors. His accounts fully confirm the opinion before entertained that the colonists from the country are much preferable to those from cities, and he adds that those from the south do better than their brethren from the north, being more easily satisfied, more tractable, and less averse to labour.

We understand that another vessel is soon to go out with Dr. Ayres, several colonists and supplies of different kinds. These colonists, it is believed, are all from the country and very respectable in their character. From such an accession, and above all, from the energy, prudence, and abilities of Dr. Ayres, the most flattering anticipations may be formed.

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*Silver Mines of Sombrete and Catorc, in Mexico.*

The silver mine of Valenciana has produced the most uniform profit to its owners; but that of Sombrete, in the Intendancy of Zacatecas, has produced the largest profit in a short period. A portion of this mine called *veta negra*, (the black vein) yielded to its proprietors, the family of the Maquis del Apartado upwards of £800,000 sterling within six months; and though nothing approaching to that profit has since been gained, it still holds its rank among mines of the first class. The mines of Catore have been begun but recently to be excavated. This district was first explored by an accurate and adventurous miner in 1778. He was fortunate enough at first trial to hit on what is called the great vein, (*veta grade*) and in a very short time gained more than half a million of dollars by it. The great riches of the vein, however, were not developed till it had been carried 350 feet down, whence to the depth of 550 feet they found the metals called *doloradas*, a mixture of silver and gold, and abundance of native silver. At that period the expense of working scarcely exceeded $80,000, whilst the value of the metals amounted to $1,200,000.—This vein is of the extraordinary breadth of 130 feet. It continued highly productive till 1793, when it had reached a depth of 1574 feet; since that time the mineral has been less valuable, the *metals colorados* have disappeared, and pyritous and copery minerals are found with the silver. It is, however, still worked to considerable profit, but not to the extraordinary advantage which was yielded between 1778 and 1789.

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*OSAGES.*

A Washington paper states, that the Osages have emigrated from one of their villages, taking their children with them—thus breaking up a missionary establishment, where 15 Osage children were making rapid improvement, and promised to do well.

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"When Baxter had lost a thousand pounds, which he had laid up for the erection of a school, he used frequently to mention the misfortune as an incitement to be charitable while God gives the power of bestowing, and considered himself as culpable, in some degree, for having left a good action in the hand of chance, and suffered his benevolence to be defeated for want of quickness and diligence."

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